

The Butler Diaries



Gabe Butler 1773
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In North Carolina in 1773 a man child was born, and name was Gabe Butler, he was reared there to manhood and there he married himself a wife, and her name was Whitesides; to their union were born six children, four boys and two girls; their names were John, Henry, Sam, Gabe, Betsey and Polly. After the birth of their sixth child Gabe's wife died, and he married a nother woman named Littrell ant to their union there were three children born, two boys and one girl, Chisholm, Susan and Gabe respectfully; however before the birth of those three children Gabe became discontented to live longer in North Carolina, so he packed upon the back of a pack mule, all their belongings, such as household goods, cooking utensils, steel traps, fishing tacles etc., and fearing sea sickness and the bite of venomous reptiles he also packed upon the back of the mule twenty gallons of the very best brandy that money could buy. Leading the mule and the family walking and the boys carying the guns and artilery in general and the dogs following they started west to come up with the country. The voyage was started and Gabe had no where in particular to go and no where in mind to stop. Where ever he found plenty of wood and water, game, fish, range, good land etc., he expected to stop.

There had been settlers in Alabama fot a hundred years but in the southern part of the state, the north part of Alabama was considered an unsettled country, most especially the part north of the Tennessee river which was yet seemingly considered a wild country

North of the Tennessee river in Lauderdale county, Alabama, Gabe Butler pitched his tent in 1820. Lauderdale was a rough and hilly country, deep canyons and ravines, bluffs, high hill etc., every where, springs all over the country; brooklets running in all directions. Bluewater, Shoal creek, first creek, second creek and some others triverced the county from north to south. Bluewater emptied in to the Tennessee river a bout mid way the mussel shoals; we will see more about the mussel shoals later on. Scarcely a stick of timbe mising in almost all this country, just a settler here and there; the land was subject to fire everywhere. The country was covered with heav timber of almost allkinds. Hickory, Oak, poplar, ash, beach, gum, maple, walnut, chestnut etc., wer found there.

A spring not any greater or any grander than lots of other springs that were to be found in the unsettled aswell as the settled part of the country, but in a hollow there bubbled up a spring of clear cold water of the free-stone variety, and about 30 yards away there was a spring that ran out from under a large hill, this spring was of the lime-stone variety and it too was very cold. Here at those two springs many be the hunter and the prospector that did stop and rest his weary limbs, cool his brow and pertaken of the water of those two springs. One day Gabe Butler happened to wander that way, stoped to rest himself and to behold the heavy forest of the land all woven together with the grape vines, the muskadind, the ratann and the honey sucle vines. The dogwood, the red bud, honey sucle, locust wild

and the wild rose blooming every where. The honey bee watered there and flew away to his hive in the tree.

Fish in great quantities and in great varieties found in any and all the streams. Birds of all descriptions that are adapted to the temperate zone seemed to gather at those springs and all join in a continued song, the quail announced his name from every ravine "Bob White". The gobbler drummed on the hill side and his gobble was heard in the land. From some high peak the scream of an eagle was not a rare thing. All the land seemed to be alive with great tribes of the feathered generations.

Up and down the trunk of the trees were heard the chatter of the squirrels, the Opossum to be found on every hill and in every dale, the raccoon on every stream, the wolves would gather in great packs and would howl untill the prospector's hair would stand on end, deer were to be seen in herds throughout the land and country the sight of a bear was no uncommon thing in those days, otter along the rivers and beaver in all the streams, musk-rats, skunks, minks and lots of other fur bearing animals were plentiful throughout the land. Plenty of gray and red fox all over the country, the scream of a panther was no alarming incident. For the trapper and for the hunter this appears to have been a perfect paradise. On the mussel shoals for ducks and wild geese is not excelled at any place in the world.

The Tennessee river is one of the finest streams for fish if not the best in the United States, 50 pounders is just the ordinary size there for every day fishing, same being plentiful and in great varieties.

It was there in Lauderdale county that Gabe Butler pitched his tent, preparatory to settling somewhere around about in Lauderdale county. Florence had been laid out on the north bank of the Tennessee river and was to be a county seat town, it was declared to be a town site in 1820. Huntsvill was about 75 miles east of Florence and had already become quite a trading point. Many women went there to barter eggs, butter, cloth, home made socks and many other articles of their own manufacture. They would take in exchange such as sugar, coffee, soda, spun thread, dies, needles, cards, aleys etc. The farmers would haul their produce there and put it on the market, such as coon skins, cow hides, tan bark, gen seng, axe handles, horse collars, potatoes, sorghumeetc. Even a preacher would load onto his wago a barrel of whiskey or brandy and haul it into Huntsvill and sell it on the streets and the best people in the land and country would go right along to hear him preach and would not think for a time that he had violated God's law or that he had committed the unpardonable sin, did not even think that he was an undisarable citizen of the neighborhood, did not even think of sending him off to the penetentury. The best settlers in the country, if they had fruit the always hauled it off to the still and had it distilled and sold it or used it as they pleased, and thought no more of it than they would of selling a load of tan bark or a lot off coon hides, and their neighbors went right along and neighbored with them

as they would any one else. Think of a man. "a preacher" away down here in the twentieth century driving right out on the streets of the towns and selling whiskey and contend for a moment that he had even a chance for heaven; what on earth would the people say about a carector like that? In those days the people thought that the sale of whiskey was just as honest and just as legitimate as the sale of a load of corn or a load of potatoes. Fair into the nineteenth century preachers (some of them) would carry a bottle of whiskey along with them on their preaching trips and did not even dream that they would be cut off from God and would not have a place with God's people, and that he would not be worthy of the associations of the common people of the land and country, that he would be branded as worse than a horse thief and meaner than a hypocrit and would be an undesirable citizen in the land.

Lauderdale county is a narrow county north and south but it is a wide county east and west; it embraces all the land from Elk river to the Mississippi line and from the Tennessee river to the Tennessee line. The two springs just mentioned formed a small brooklet, later known as the Tanyard branch, so named because Isaac C. Whitiker planned, constructed and operated a tanry about two hundred yards below the two springs, the two springs furnished the water for the enterprise. The Tanyard branch flowed south west for about half mile and then westward, gathering up the waters of smaller tributaries and when most a mile below the two springs it taken in the waters of a large spring known as the spout spring; so named because the settlers dug out chestnut poles and made troughs and so constructed as to spout the water out a few feet above the ground. A few hundred yards below the spot spring, a man named Stewart Wilson operated a gin and the Tanyard branch water which was the power that operated the gin. The Tanyard branch emptied into a stream just below the gin named Bluewater, so named because the water looked blue; This point was called the Gin ford because of the gin.

Bluewater is a deep clear stream and the water looks blue so the attlers named it Bluewater. Bluewater has its source in Tennessee and flows south across Lauderdale county, emptying into the Tennessee river about midway the Mussel shoals.

Tennessee river runs across the state of Tennessee and then runs west across Alabama, then north and again runs across the state of Tennessee and across Kentucky emptying into the Ohio river. Tennessee is the river with the greatest bend of any river in the world. Tennessee is an Indian name and means "great bend".

The Mussel shoals are situated just below the mouth of Elk river and is 36 miles long and a mile wide, and they have a fall of 136 feet within the 36 miles. These shoals were so named on account of the enexamstable supply of mussels; just think of a solid bed of mussels, containing 22,000 acres of mussels, and to know that they will set, hatch, feed and make their own living without any attention whatever; the settlers said that there would never be a

*this old town
was built the
Tanyard*

mussel famen in Lauderdale county so long as the waters ran down the channel of the Tennessee river; Lauderdale county embraces the entire north boundry of the mussel shoals.

Florence, situated about six miles below the foot of the Mussel shoals, on the north bank of the river and being at the head of the navigable water for man could not construct a boat that could assend those mighty shoals. It was no question of this being the head of navigation for all time to come. The settlers believed that Florence would be a splended shiping point and that there they could load onto the steam boats, their cow hides, coon skins, tan bark, potatoes, sorghum, axe handles, horse collars, gen seng and any and all other products that t they might have from time to time. Could ship out down the Tennessee and the Ohio, the Mississippi and out into the gulf and to the great seas, there to come in tuch with all the marketts of the world. The settlers did not take to town life very readily but they believed a town was all right, a place to pay tax, record deeds, stock marks etc. It also furnished a place for the preacher to live and a place for the speculator, horse jockey etc. When a citizen became so undesirable that he was no longer a welcome settler in the land his neighbors tried to influence him to move to town; if they could not get rid of him any other way they would elect him to some county office whereby he would move to town. Seemingly that method originated in Lauderdale county has gone out to the four winds of the earth and is responsible for so many unworthy people being in offices drawing big salaries that should not be there.

Lauderdale county has a water front of 75 miles; First Creek, Second Creek, Bluewater, Sweetwater, Cypress and Shoal Creek all run south and empty into the Tennessee river; naturally there is deepe canyons leading out north from the river. Gabe Butler made a very carefull survey of this country, he wanted to be very carefull in the clection of a location, so that when the country came in that he would be properly and conveniently located, most especially to the public roads, and general outlets. Seeing that the country was so cut up by canyons all along the river he very readily came to the conclusion that there would never be a public road closer to the river than 5 or 6 miles. He wanted to be on the road that he was sure some day would lead from Florence to Huntsville, Alabama. His ambition was to use skill enough to find the very best road bed that would lead up the river and that he was confident that the Government would aprove of establish as the public road when the proper time came round, so he made many surveys and spent much time on the proposition Gabe Butler liked around Bluewater and spent much time in trying to locate a crossing on the stream that he believed the Government would aprove of. He found a place that he

believed that would be ample for a crossing, but there was a large hill on the west and also on the east of the creek; otherwise it was a good road bed all the way through the county; however after much meditation and long consideration he abandon the idea of there ever being a crossing at that place, and for no other reason only the long steep hills. Gabe Butler finally decided that the crossing at the mouth of the Tanyard branch which was about a mile or so above the point of the two hills, was the most desirable place anywhere to be found on the stream. There was no bank on the west side of the creek, and by going out in or near the Tanyard branch, and up the branch half mile and then up a hollow and finally landing out on the plain or flat woods there was no hill to contend with. So Gabe believed that to be the ample place to cross the creek, and in his mind he established the bed in time to be that would be the Huntsvill and Florence road; thus contented he set to select a location where upon he might settle for alltime to come. He selected the spout spring for his water supply, and he filed on land on both sides of Bluewater, the farm land being mostly on the west side of the creek and the spring on the east side. Gabe did not want to be flustrated too much with the hum of the vehickel wheels and with the clatter of the horse's hoofs as he supposed that emmigration would soon bring along the way; So he went upon the side of the hill about two or three hundred yards north west of the spout spring, erected a stone wall several feet high and a few yards north and above the wall he dug down the hill and leveled of a spot of ground large enough to build his dwelling house, barns, black-smith shop etc. That you know was quite an undertaking yet he did it. It will be understood that the country was almost all subject to file, with all kinds of locations and all kinds of springs every where. In later years this proved to be one of the most undesirable plantations in all the country, however Gabe Butler was content to live there for many years waiting for the country to open up and for the government to survey out the roads, establish post offices, mail routes etc. Meantime he opened up much land, became the owner of a few slaves and farmed on a big scale for that day and was a prosperous man of his day.

Time had seemed long to Gabe for the development of the country but at last things began to stir, the surveyor appeared to lay out the long looked for public road, prosperity being felt in the land. Gabe Butler most especially was over joyed with the prospects of opening up the road and bringing him into touch with other parts of the world, he had for so many years been cut off and almost isolated. He watched the surveyor very carefully and called upon him quite frquently, both at his camp and in the field, ..

he furnished the surveyor with all the information that he had gathered in his previous surveys throughout the land. The surveyor made efforts to cross Bluewater at various places; he appeared at the Gin ford where Gabe had so long to see the road established and after a thorough survey he told Gabe that it was an utter impossibility to construct a road there, as there were no banks whereby a bridge could be constructed, he complimented Gabe for his skill and ability in the selection of the road bed and said for a ford it was not to be beaten on the creek anywhere. That was a great shock and a sad disappointment to Gabe, but the surveyor dropped back down the creek at the two hills and established the crossing there, the very place where Gabe had once so carefully considered and at last had given it up as a bad deal. The two hills were long and steep; and there is the place where there were more hides tanned than ever were tanned at the Whitiker tanyard, much religion butchered there and the Lord's name went invane, yet the road remained there. The hill on the east side was called the Ingram hill and the one on the west side was known as the Butler hill.

Gabe Butler was now out off from civilization and his place as he thought ruined for there was a solid stone bluff running from his home to the bridge at the two hills, when the creek was up it was six miles to go to get to the bridge, and no road at that; disappointed, down hearted and every thing bad except a resolution he decided to move across the creek and build on smoother ground; he built on a high hill, smooth enough around the house and south to the Huntsville road, but north there was a awful hill and at the foot of that hill was where Gabe Butler got water at a large spring which came out of the earth just at the edge of the water. Time rolled along, Gabe got his buildings together, opened up more land, accumulated more wealth, more stock, more land and more slaves; again misfortune overtaken him, his second wife died, later he married a Mrs. Pane, to their union were born two children, both girls, they went to Mississippi, raised families there but I do not know much of them.

A man named John R. Henry put up a water mill on Bluewater most a mile below Gabe Butler's place and there were much wheat and corn mashed at that mill; in the construction of the mill it was necessary to build a dam across Bluewater and said dam dashed the water in the creek so as to put Gabe's spring some several feet under water; Once more Gabe gave way to his iron clad resolution and after calling the water witches from various settlements and tracing the water from the spring and finely locating it within about 80 yards of his house he began to dig awell. I have seen lots of wells but never one so large as that one.

It was a square well six feet each way and more than a hundred feet deep, this well furnished lots of good cold water and solved the water problem so long as the old man lived.

Florence was gradually growing and was becoming quite a shipping point for that day; much freight was unload there and lots of products shipped away; a rail road was constructed around the Mussel shoals from Florence to Decatur, Decatur was above the shoals and Florence was below. This road was constructed of cross ties with a wood rail laid lengthwise on the ties and a strip of iron nailed on the wood rail for the wheels to run on. The cars was motored by a mule. The train consisted of a mule and one car; two men constituted the crew, one to operate the mule and the other to hold down the snake heads, the strips of iron would come loose from the wood rail and stick up and were called snake heads. The snake heads rendered the traffick so hamardous and so dangerous that pasenger traffick was intirely discontinued. Much freight was transported around the shoals from one boat landing to the other. The enterprising men of the land and country became unsatisfyed with the rail road system and began to get their heads together and to settle on some more satisfactual to handle the volum of freight than by mule motored freight train consisting of one car making less than three miles per hour on skedule time. The government became interested in the probject and finally constructed a canal to carry the boats past the shoals. During a lay off of the work on the canal, waiting for the government to appropriate money to carry on the work some of the conallers (stone cutters) built Gabe Butler a couple of stone chimneys and taken their pay in board. This canal proved to be a non success, being so small and for other reasons it did not furnish the accomodations that were required to take care of the volum of buisness that were handled on the river. The canal was built on the north bank of thr river at quite a cost to the government and never did render any service of value.

Gabe Butler was a devout man, a church worker and very prominent in church affairs; he was of the "Hard shell Baptist" persusion; he was the promoter and the constructor of the church building known as the Bluewater church; he erected it on his own land and bore all the expenses, and there each and every May no less than a hundred members gathered, trimmed their toe-nails, pared their corns and washed their feet. Gabe Butler was well fixed, lived near the church house, and during big furenals, associations etc., his place was made headquarters for the whole affair. He would kill a cow, a couple of hogs and fill in with a few head of sheep and especially for the association he would provide at least twenty gallon of the very best brandy that money could buy. He like other church members, believed in spirits and as he did not deal very extensive in Godly spirits he indulged in distilled spirits.

No reflections on a man that drinks moderately, drinking was as common most as eating, still houses more numerous than church houses and school houses combined; the products most as cheap as water, could buy a gallon for fifty cents; upto date church members were supposed to keepe on hand a supply of stimulans to stimulate the preacher, if he did not do so he was brander as a non-supporter of the Gospel; preachers would drink habitually but not drunkenness, they openly taken drinks at the open bar; look away down the line into the twentiteth century and just amagin a preache standing at an open bar taking a drink of real whiskey and also taking along a little bottle for the stomach's sake. In later years some of the preachers and some of the co-members and other organázations began to discourage drinking; many of the leading preachers became totle abstaners and advocates of temperance, others faught the proposition hard; Pauls admonition to Timothy; "Drink no longer water but take a little wine for thy stomach's sake, and thine often infermities" was well thumbbed in every Bible in the country. From the prominence given that text from every pulpit in all the land, one would have readily arived to the conclusion that there was a raging epidemic in the country of chronic stomach trouble and that there was no other remedy but whiskey that that would relieve the trouble in any way whatever.

Calvinism

Gabe Butler believed in predestination and election, he believed that God elected a bunch of people for Heaven and no matter what on earth those people would do or did do, if they had been Baptized by a "hard shell baptist preacher", had his feet washed, corns pared etc. and so done in the admonition of the Lord that they could never fall; he believed that a bunch of people had been preordained by God and that they were hellbound subjects and so fixed it and set it a part at least 120 before the foundation and the creation of the earth, believed that they were to go to hell and that all the supplication, all the prayres and all the obedience to the Gospel of the Lord Jesus Christ that living man could do would not add one single soul to the canipals of Heaven; yet the Gospel is the power of God unto salvation. People did not read the Bible in those days to even try to understand it, they thought it a kind of mistified haunt like story, and that there was not any one except the preachers that could understand the Bible or know what it ment or what it taught; the comon people thought that the preachers knew the Bible just by inspiration and not because that they had studded the scriptures. In those days the people thought that all preachers were called directly from God in heaven. Calvinism was prevolent in the land and of the most prominent type, they stood firm for predestination in all occasions except on furrer occasions, every boddy was

taught that a certain number of people were predestined to eternal damnation before the world was ever made, and that the number to be saved and the number to be damned were both so definitely fixed that neither of them could be increased or diminished; it was also clearly explained and generally understood that but few souls were elected to eternal salvation or that could by any means be saved. Every body believed that a vast majority of the inhabitants of the world would go to hell when they died; yet according to the preaching of funerals every body went to heaven. I in all my going to funerals never have heard but one preacher preach his subject into hell, and that preacher became so unpopular that the people never called on him to preach a nether funeral while remaining in that country. While the people were living the preacher told them that they were going strait to hell but when they were dead the funeral preacher never failed to land them safe in Heaven. The preachers of that day are like they are in the present day, they did not have the moral courage of their convictions to say and to preach what they believed when it came to telling the congregation just where a person had gone when he had departed this life. The preachers of that persuasion believed in predestination and preordination, they believed in a Heaven and in a hell, they believed that the elected would go to heaven when they died and also that the hell condemned bunch would go strait to the Devel, yet when it came to making a personal application of it, they liked personal courage to say the man is in hell without hope. The people in those days did not see any thing ridiculous or inconsistent in such preaching; it would appear to thinking people that all the elect were dying and that the non-elect were in fine health and that none of them were passing on to that awful damnation set apart for them from before the foundation of the earth.

Early day preachers in the main were illiterate men usually of strong personality, full of faith, zeal and deep-tone piety. Every body thought that the preachers were called directly by the God of the Heavens; the less that a preacher knew of the Bible the stronger the people believed that the Lord had called him. From the shortest and the simplest text that he could find in the Bible and the more with he could place upon the text and the longer that he could preach and get the least out of it, the bigger the people thought he was. Such preachers were soon known all over the land and country and he would have calls from every where, to teach the people the way of salvation and yet he believed in predestination to the very depth of his heart.

People formed their opinion of sermons in the early days, not so much on what the preacher said as to how he said it, and the way that he acted while he was saying it. Throughout the preacher's exertation, he perspired profusely, frothed at the mouth, poured forth a mighty torrent of bad grammar, quite frequently taking on great draughts of water, and blew a perfect storm of froth over the audience in every directions.

In those days every body that did not have religion wanted to get it and did not quit trying to get it; but why should the Lord predestine a lot of people for Heaven and for hell and then call out a lot of uneducated preachers to tell the how to get to Heaven? Why should the people bother about the Lord's business? If they are of the non-elect they are hell bound and if they are of the election the Lord will direct them around by and by to be Baptized or to have their feet washed, corns looked after etc., and send the home rejoicing in the sweete bye and bye.

The effect of much vehement eloquence, intense earnestness and unwavering faith in the pulpit, devotion and activities in the pews, and the universal respect for religion among those without the pale of the churches.

The integrity of that generation is in strong contrast with the business trickery of modern times. Those old settlers rarely attempted to evade the payment of their debts; seduction was very rare and divorces almost unheard of. For a man to have eloped with a nother man's wife would have shocked the whole settlement; business failures were very rare and creditors never pressed their claims against debtors that were in embarrassing circumstances. Embelement, breach of trust or suicide in those days wre almost unknown. To carry concealed weapons was a disgrace to society, to have used a knife or a club in a fight would have excited the contempt of the whole community. For a large man to have attacked a small man would have been worse than to have insulted a woman. For any man that refused to assist or aid a man that was too old, too drunk or too feeble to defend himself ~~was~~ when attacked comited an act that was a disgrace to the whole land and country. When a murder was committed, it spread consternation throughout all the land and all business stoped as though the Angle of doom had sounded the knell of time.

In the early days the "Hard shell Baptist" or maby so the Premative Baptist were the dominant religion of in our settlement, in fact they almost had a manopoly on religion. Gabe Butler always firm in the faith, he stood head and shoulders above all other mebers in church work; Gabe furnished mor beeves, goats, hogs and sheep than all the other members put together; he furnished more whiskey for the support of the Gospel than any other man in all the land, he was a very distinguished man of his community, religiously and most any other way.

Bye and Bye the Methodist circuit rider's voice was heard in the land; also came the Presbyterian evangelist of the Cumberland variety. Those preachers did not quote much scripture but always had the Bible with them and would pound thereon and very frequently make quotations that were not to be found in the Bible; they inaugerated a war of words tuching man's free agencies and And Gods predesti nation, they stirred up much strife amongst the people along many lines, they did not believe in preachers drinking

drinking whiskey, they believed in revivals, they believed that the preachers should be paid for their preaching and they believed that preachers ought to be educated, they believed that preachers should wear their coats while in the pulpits and not hang them on a peg in the wall.

In early days camp meetings were very common and frequently lasted from four to six weeks. The Methodist preachers preached in every sermon that salvation was free and that all were free to accept it or to reject it. The Calvinist spent most of their time in the pulpit explaining the doctrine of predestination in such away as to put it beyond the power of the very elect angels themselves to make heads and tails meet. They all three sects put themselves out in one voice explaining Heaven and its immortal glory; and the lake which burns with fire and brim-stone. They picture the breath of an angry God as blowing the fiery waves of the sea of torment over the souls of damned. Of billows of flames rising mountain high, until they almost scorched the angels of piety and mercy which leaned over the battlements of Heaven, and lamented their like of power to help the condemned and tortured souls of their earthly friends and relatives. Amidst this awfull sea of flames and fury, the tormentet souls of sinners damned and in torment, lifted their fruitless wails of misery in the very hearing of the shouts and songs of all the redeemed of all ages and of all nations, who are forever rejoicing in the paradise of God. The people believed that in the great beyond that they would be in talking range, and could see from hell the great glories of Heaven and its angles. The preacher talked and acted just as though he believed all those things, and the people for a moment never doubted it. The effect of such rugged eloquence and unquestioning faith was just simply wonderfull. Those that were not religious wanted to be, and those who doubted their acceptance with God were excited almost to frenzy by such preaching and by such exertations. Great audiences were thrown into the wildest confusion, and hundreds of people lost all self-control and shrieked like wild maniacs. Scores of sinners would fall under conviction and lay for hours at a time in the straw and dust, wailing and trembling as though they were already doomed to endless torture in that awfull lake of fire and brim-stone. In many cases their nervous system was reaked and all their reason dethroned by the intensity of the excitement. When the invitation was given for morners, all the unsaved poured into the altar and piled up in heaps in the straw and dust. All agonizing and erieking for mercy in all earnestness of their souls, perfectly distressing to see. The relatives and friends of the mourners as well as all the cogregation of religious people did all that they could to help on the work of grace and to keep up the excitement and confusion. Some would sing, some would pray, some would pound the mourners on the back, some would shout, some would talk to the mourners of their dead friends

relatives. And above all, the preachers with voices like fog-horns that rang out above all confusion kept up a continual exertation, about the beauties and glory of Heaven, and the awfull destiny of that horrible and burning hell. Under the influence of such preaching the people would sometimes lose control of themselves, and would jerk, clap their hands, jump, dance, swing their bodies, throw hats, bonnets, combs etc., into the air in ever directions. The nervous excitement frequently caused muscular contraction, called the jerks, this caused the long hair of women to crack like coach whips as their bodies jerked back and forth. When the leaders were so affected and it settled down on them and their muscles began to jerk and twitch and they would begin to jump and skip and would finally settle down to real dancing. All others that were under the influence would fall in line and then they would put on what was known as the wholly dance.

I am indebted to F. D. ~~Staidly~~ Srygley, for the description of the following described meeting.

"A preacher of rare gifts in word-painting delivered a sermon to an audience of fully three thousand people one Sunday night at a camp meeting. The interest had been unusually deep during the afternoon, and the vast audience was at the highest tension of excitement when the services began at night. The preacher closed an unusual earnest sermon with a powerful exertation, and ask every one in the audience who wanted to escape hell and meet him in Heaven to signify it at a given signal, by a clap of the hands and a shout of "GLORY". When the signal was given the vast audience as one man, gave a clap of the hands which sounded like a thunder-bolt and a yell of "GLORY" almost loud enough to awake the dead. The effect was almost electrical. Scores of sinners awoke for mercy in all parts of the vast audience, hundreds of happy Christians raised wild shouts of joy, and the rest of the singing crowd united their voices in a familiar song. The Negro slaves were coming from all parts of the country to the meeting, and were scattered all over the woods for a mile around the camp grounds, when the storm of fuss and the excitement burst out under the arbor. The noise frightened them and they began to shriek for mercy and pray aloud all over the woods in the darkness as though the devil himself was at their heels. There were hundreds of dogs in the camp as usual, and excited by the unusual noise and confusion, they rushed into the woods in the darkness in every directions, yelping as if the contents of a whole menagerie of wild beast had been suddenly let loose among them. In a few moments they raised a free for all fight and a general row between themselves, and every dog on the ground rushed into the fray. When the canine forces were all mustered in, there were probably a square acre of yelping, snapping and fighting dogs within a few rods of the arbor. There were several hundred horses, mules, oxen and wagons on the grounds, and the unusual confusion, fuss and excitement stampeded the animals. The seen beggars description.

Three thousand people in an uproar, hundreds of yelping, snapping and fighting every where, heroes screaming and praying in every directions, a thousand head of frightened horses, mules and oxen running in ever directions; worse than bedlam let loose."

No use to mention the hard-ships that those camp-meetings bestowed upon the women of the settlements and communities wherein such meetings were carried on from time to time, we all know that the women had to rise early and prepare the meals, not only for their folks and a few of their choice friends, but for themselves and a lot of strangers and a good supply of loafing dead beats that were always found about camp grounds like that. The men most generally had a good time at the camp grounds for they rarely ever did any of the work, not so much as to bring up a load of wood or even milk the cows or bring a pail of water, so consequently they were very instrumental in the promotion of those camp-meetings.

Those who believed in excessive excitement, and who took part in shouting, jerking, dancing etc., in religious exercises relied largely on experience meetings to start a revival. In such meetings each one told his own experience of the work of grace in his or her heart, in the turning him from ~~the~~ the darkness unto the light, and from the power and dominion of satan unto the glory and the service of God.

I am indebted to T. S. Caskey for the following experience described by him. Wherein a miserable old sinner and noted backslider told how he was first snatched from his sinfull ways and wild career, by the death of his lovely and beloved little girl. For a time he was faithfull to the Lord and zelous in the good cause, but by and by again he longed for the flesh-pots of sin, and turned back in his heart and life to the weak and beggerly elements of the world. Again God arrested him, in his downward course to ruin, by the death of another beloved little daughter. He then lived a consistent Christian life for a few months after the death of his second child, but in an evil hour he again yielded to temptation, and was led captive by the devil at his will. God came to his rescue again, in the death of his last and third little one. He lived righteously before God for a few weeks and then went over the line into the devil's dominions again. Once more and but just a few weeks ago, God again snatched him from a burning hell and again called him to repentance by the death of his beloved wife. And now he stood alone in the world, bereft of his wife and all of his children, whome he was hoping to meet in the Christian's home in Glory." That was a good experience and well told and had a good effect on those that believed in such things and did really start quite a revival in the meeting. But a man that did not

believe in such things as that threw a damper over the excitement that had been aroused by the story, by saying, in the hearing of many people in the congregation; "Well I must say that I think that the Lord has managed this case very badly. He has killed one good woman and three little innocent children trying to save that old back-slitter, and the chances are that he will go to the devil after all. The next time the old hum-bug gets drunk and goes to pieces generally, there will be no wife or little children to kill, and how will God ever get him strait any more? If I had been handling the case, when I had to kill that first child to get that old fraud strait, I would have broken his neck with a stroke of lightning and sent him on to glory just as soon as I got him straitened out and on the strait and narrow way."

One day a preacher hove in sight and began to cast anchor, and he began a nother kind of preaching, differing considerably with the people had been listning at for the time equal to the age of the settlements of the land and country. He said "this rousing fuss and excitement was all foolishness." He preached and taught that people would get just shouting happy when they were wrong as when they were right provided they believed that they were right. He said that "the main thing in religion was to love God with all your hearts and to love your neighbor as yourself, and could not see why people should make such stark fools of themselves loving God and their neighbors." He said that "he thought we had better put in our time that we were spending yelling and cavorting around all over creation, doing the will of God, as laid down in the Bible, carry around clothing and food to the needy as needs be and to try to keep ourselves unspotted from the world." He said that "a young man never went crazy with the jerks, known as the "wholy jerks," the "wholy dance" and the "wholy laugh etc., loving his sweetheart." He said "men never cuts such capers as that loving their wives, and childred does not take on so loving their mothers and mothers do not have those crazy spell loving their children." He said that "he did not see why the people should raise such arousement loving God and their neighbors, that being the mean part of religion."

Frm time to time more of those preachers were found in the land preaching the word. They did not believe in the direct opperation of the "Wholy Ghast," and they were very frank to tell the people that they did not believe it, and they never failed to preach it that way. They believed That the Gospel was the power of God unto salvation. They earnestly believed that each and every one that could read the Bible could understand it; they did not believe that the Bible was only written for just a few "God callrd preachers", and that it was so mistified that no one could understand its teachings but those God called preachers." Those preachers

believed that the way of the righteous was so plain that the wayfarer though a fool need not eror therein.

Those preachers believed that if any one would read the Bible, believe the Bible, repent of their sins and obey the gospel; that they would be Christians regardless of all sects and all man made creeds. Many people along at that time were excluded from the various churches or religious denominations as heretics for opposing religious faiths and practices, because that they did not believe in the devine calls to the ministry, and much other superstitiousness that was being taught and practiced along the line of so many different faiths of religion. Those people believed that a person could go to Heaven without having the devine saints here-below to wash their feet, they even believed that the babies could go to Heaven without having a little water sprinkled on their heads. They taught that the believers were the subjects for baptism, and taught it to be a comand to those that believed. Those people refused to organize themselves into a general denomination. Gradually their heresy began to evaporate. In their early days they very unpopular because they would not yeald any of their individual liberties in religious faith and practice to any denominational authorities. Their doctrine spread, their number multiplyed and their wealth increased, and as I have already said their heresy began to evaporate and their orthodox began to appear. In time they were considered orthodox by all religious denominations, even by those sects that had at various times denounced them as heretics but just a few decades before. Those people were but a short time before universally regarded as fatical, ignorent, superstitious, over zelous and religious bigots.

What is orthodoxy? And what is heresy? It appearest that orthodoxy is the big side in a church disturbance and that heresy is the little side ; Majority equals orthodoxy and manority equals heresy in the religious world. Orthodoxy in one generation is real orthodoxy, and in a nother generation it is purely superstition and ignorance. Heresy of the father is not unfreequant the orthodox of the son. Those people proposed to preach the Bible, and to call Bible things by ~~the Bible names~~ by Bible names, speak where the Bible speaks and be silent where the Bible is silent, leave off all man made desiplen and settle all difficulties by the Bible. Those people did not propose or attempt to teach or to preach a new docterin but to preach the things that we could read in the Wholy Bible. They believed that they were God's peculiar people and that they were wearing the New Name, the name that the mouth of the Lord did name, " Our Lord Jesus Christ" of whom the whole family in Heave and earth is named; Eph. 3.15.

There were two men soldiered in the war of 1812. One of their names was Jackson and the other's name was Herston. Jackson had a daughter named Phoeby Jackson and Herston had a daughter named Edna Herston. When Phoeby became a woman she got married to a man named Best and when Edna Herston was a grown woman she got married to a man named Ellis. To Best and wife were born five children, two boys and three girls, to Ellis and wife were born also five children, three boys and two girls. The Best children's names were respectfully, Carell, Caro, Sallie, Manerva and Charlotte. Charles Best died before his daughter Charlotte was born. So Charlott therefore became a thrush doctor, I guess that every one knows about the saying of thrush doctors, that a child's breath that was born after their father's death was a sure and infalable cure for thrush that is so prevalent with young babies. Charlott was born 1830 and blew her breath into the mouths of many young children. Yet she herself did never believe that the remedy had any curing power in it whatever. In 1837 The Best family moved from their home in the west part of Tennessee and settled in Lauderdale county Alabama, about midway between Bluewater and Florence, Alabama. The Ellis family was also settlers of Lauderdale county.

Gabe Butler's second family of children:

Chisholm married his step sister, a Miss Pain, Susan got married to Abb Barnett. And Gabe married Miss Charlotte Best, however Gabe first married a Miss Bevers, she died and 1853 he married Charlott Best.

Gabe Butlers first family of children:

John Butler married Peggy Herston. Henry Butler married a Phillips and went to the state of Texas before the civil war. Polly got married to Sam Richardson. Betsey got married to Robert Phillips. Gabe and Sam died when young. It will be ~~also~~ noticed here that Gabe Butler Sr. had two sons named Gabe; The first son and being the one spoken in this paragraph was born and died and the he had a nother son born to him and he named him Gabe also.

To the union of Templeton Ellis and wife were born five children, Nancy, James, John, Newton and Lizzy. Nancy Ellis got married to John D. Landtroop; James married a Miss Martha Murphy, John married a Miss Phillips, Newton married Margret Herston his first cousin, she died and he married Miss Margret Ross, and Lizzy got married to C. H. Cox.

Gabe Butler; the son of Gabe Butler being the one that married Charlotte Best, was known by the name of Dick Butler as a way of distinguishing him by name from his father and some of his nephews as well. He and his wife oftentimes made remarks about their names, same being Dick and Dock, saying that they sounded like the names of a yoke of oxen.

D Dick Butler was born December 18, 1829. Charlotte Best was born October 8, 1830. They were married November 1, 1853. To their union, six children were born, four girls and two boys; Sallie, Manerva, John, Mary, Callie and Charles Gabe.

I am Charles Gabriel Butler; the youngest of the family, born December 27, 1869. I am the author of these few dots and sayings. From here back I have gathered up the data along those various lines of thought to the very best of my ability under the prevailing circumstances. I feel like that they are as true as can be had at this time. From now forwards I will keep the dots and will so record them as to the best of my ability and to the best of my knowledge.

I was born at the old Gabe Butler home place on the hill-side north west of the big spout spring on the Tanyard branch. My father had become the owner of 40 acres of land there and at that time it was worth about 75 cents per acre.

Generations:

Henry Butler (my uncle) went to Texas and reared a large family, don't know much of them. John Butler married a Miss Herston and to them was born, three boys and three girls. One of the girls \$\$\$\$ got married to a Thompson and went west; the other two girls got married to men both named Jackson; Sam Butler married a Joice, John married a Miss Phillips, his cousin, Gabe went to Texas and married his uncle Henry Butler's grand daughter.

John D Landtroop and wife were the parents of three boys and five girls, James, Edna, Martha, Mosella, Thomas, Lou, Luther and Maggie respectfully. James died in infancy, Edna died while in the teens, Martha was married to a Foust, Mosella to a Richardson, Thomas married a Miss Preston, Luther married a Miss Seal, Maggie got married to Bob Winniford and Lou became my wife, February 20, 1898.

John D. Landtroop and family \$\$\$\$ moved from Lauderdale county Alabama in January 1889. He settled in Hopkins county, Texas. In the year 1895 in January I went to Texas, and I also stoped in Hopkins county.

I must go back and say some more about Gabe Butler. Gabe Butler died in 1858, at the age of about 85 years. And there ended the a long and usefull life of a usefull man, a man of strong resolutions and just as strong constitution, a great stay to the Baptist church and a helpfull man in the community.

Of all his lifetime accumulations of land, stock, slaves, money etc., in a public sale all went in to stranger's hands that day. My father was a bad manager, not any finacier whatever, he almost sold to his brother his birth-right. At his father's death he only fel heir to the ox bell and to the stock mark, with the understanding that there were

no stock to go with the mark; he only by right of inheritance had the right to mark his own stock in his father's mark. The ox bell was made to the order of Gabe Butler and was a wonderful bell, it could very easily heard in just ordinary weather for a distance of six or eight miles. The stock mark was a mark of prominence and distinction, it was if not the first mark recorded in the county one of the very first ones to be recorded in Lauderdale county. To inflict the mark Gabe Butler, his boys and the slaves would round up and pen the stock, they would rope them and throw them, and invariably on the left side; Cut the ear one third smooth off, split the remainder half way to the head and cut off the under or lower third, then the animal was turned over on the other side and the right ear was operated upon in like manner; when the animal was released his taxable valuation had decreased at least 20% the mark was recorded as "A crap and a half crap and a split in each ~~ear~~ ear." This mark was invented and recorded in Lauderdale county, Alabama, 1820. A wonderful amount of sheep, hogs and cattle have had their ears so slashed and mutilated from time to time.

My father was no financier and therefore never accumulated wealth. When he died 1873, he was the owner of 45 acres of land, to-wit; N. W. $\frac{1}{4}$ of N. E. $\frac{1}{4}$ of Section 20; and five acres off the west side of the west $\frac{1}{4}$ of N. E. $\frac{1}{4}$ of N. E. $\frac{1}{4}$ of Section 20; All in T. S. 2, R. 8 West, containing 45 acres more or less. The above mentioned tract of land embrace the old Isaac C. Whitaker survey, being later known as the Tanyard place. There were about 12 acres in cultivation, house had burned, fence in bad state of repair, no buildings of any kind except an old tan house 16 X 18 feet, covered with clap-boards, chinked with wood chips and cracks doubled with mud made of red clay and cow hair and the floor was laid of punchings, some of which were split of oak and some were hewn of poplar timbers, being about three to four inches thick, one door and one window each hung on wood hinges and opener out, chimney made of sticks and dirt dobed with the famous red clay and cow hair. During real cold nights when heavy fire-ing was required it was necessary to keep a picket on the lookout to keep the house from burning down. My father also was the owner of a blind pony which was a very good plow animal considering the fact that she was blind, however she had been blind for about sixteen years and ofcourse had gotten use to it and it had become most second nature with the animal; she was a good saddle nag in daytime, it being necessary for the rider to be able to see the way so that he could signal the animal in regards to the roads and the general surroundings. It is useless to say that my father left us in destitute circumstances. He died on Sunday April 6, 1873. He died from a ruptured blood vessel of the lungs; he had started to his brother John's house half mile away and died on the road-side. Two of my sisters, Manerva and Mary died in 62 and 63 respectfully.

At my father's death my oldest sister Sallie was nineteen years old, Brother John 12, sister Callie six years and five months old and I was three years, three months and ten days old. I was quite small when my father died, but I remember him on four different occasions. I do not know whether my father was a real good looking man or not but seemingly to me he was the prettiest man in all the world. I remember that my father wore beard and it seemed to me that they were long and black. I never knew much of my father, my mother would never talk of any of the family that had departed this life if she could very well avoid it, therefore I never pressed her much along that line of thought.

I was a very homely baby, so much so that even my mother detected it; mothers always want to be the mother of the prettiest baby in all the neighborhood but of this pleasure I surely did deprive my mother. I hardly realized that I was the ugliest baby in all the settlement and that I had a load like that to carry all through this life, that fact however came to my knowledge by degrees and so I did not know it so keenly after all, and it did not shock me when I finally came to realize the fact that I was not good-looking. I was never petted and tutored as probably I would have been had I been a real pretty baby, however I guess that I got many favors that I would not have gotten had I not been the baby one of the family.

After my father's death I taken to my brother John; I thought that he was just about the only turtle in the tank. I wanted to go with him every where that he went, wanted him to eat at the table with me and I wanted him to sleep with me when I slept. In fact I just worshiped him above all humanity. Every thing went lovely with me for a time, but when I was about five years old brother John began to show a disregard for me. He would not allow me to touch him while we slept in the same bed together, he would chuck me, he would remove his socks from his feet and hold them to my nose and thereby make me breathe the fumes from a dirty sock that had just been removed from a foot that had an unusual bad odor. I was forced to withdraw my affections from my brother John, so I fell back to sister Callie, she was only three and a half years older than I, so we made a very good set of ~~good~~ pals of pals. We just got along together fine, had a little spat now and then but was soon over and we were just as good pals as before. The happiest days of my life were then when Callie and I were out gathering wild flowers in the springtime. I was not old enough to realize the destitute circumstances of the family and therefore I had nothing along that line to bother me. Brother John would go for a week or two at a time and not even speak a word to me; but some times some one would give me a nickel or a dime and when he found out that I had some change he would get unusually good for a few days and finally he would hit me up for the money to buy ammunition, telling me what

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I was a very homely baby, so much so that my mother refrained from carrying me out into company only when absolutely necessary, I was so fair from being pretty that it embarrassed my mother so much that she kept me at home, especially while I was little, women likes to be the mother of the pretties baby in the country and in this case my mothe had uterly failed. My Aunt Mary Ann Butler, visited me soon after my arival in to the Butler famley, and when she had looked me over she exclaimed, "My Lord! Dock it looks like a varment". I did not realize that I had such a load on my shoulders as that and one that I must carry all through life, I did not stay at home after I was large enough to go alone, on account of my looks and general appearance, but the fact that I was not perty, dawned on me gradually and by degrees and did not come in such a manner as to shock me when I finely came to realize that I was not good-looking. I never was petted and tutered like I would have been should I have been a real pretty baby, yet I guess that I reveived some favors as I was the baby one of the famley. After my father's death, I taken to Brother John I thought that he was the only turtle in the tank, I wanted to go with him every where that he went, wanted to eat with him and I wanted to sleepe with him, in fact I fairly worshiped him a bove all humanity.

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Every thing went lovely with me for a while, but when I was about five years old John began to show a strong disregard for me, He would not allow me to tuch him while we slept together, he would chunk me, he would remove his socks from his feet and hold them to my nose, and would hold me by the hands and puff smoke from his pipe into my face and would do many other sush things. I had to give him up as a partner, so I fell back to Callie and as there was only three and one half years difference in our ages we made a very good pare of pals. We got along together fine, would have a little spat now and then but was soon over and we were as good friends as before. The happiest days of my life were then when Callie and I were gathering flowers in the spring-time and ^aroving the hills and valleys, was not old enough to realise the destitute circumstances of the famley and had nothing to bother me in that way. John would go for some-times a weeke at a time and never speak to me but sometimes some one would give me a nickle or a dime and the he would get uncommonly good for a few days and the after shugarecoating me for a while he would hit me up for the accumulations of my savings for many months, he would tell me of some great hunt that we would pertisipate in, and make me believe that our former friend-ship would be restored and I would hand over my savings to buy some

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amunitions for the hunt but just as soon as the purchase was made, the same old grouchey moode appeared again, this act was repeated over and over, and when I was older I could not see why I would continue to be gulled so many times over and over, the same way.

Callie and I would go out in the fall after frost would fall and gather nuts, such aw, chestnuts, hickory-nuts, wall-nuts etc., the first fall we gathered one half bushell, John at once taken charge of them and soon they were eaten up and gone, the next fall we gathered a bushell and hid the[^] away in the fodder loft and behold he found them and removed them, I guess that~~he~~ taken them to the woods and hid them, he would come in after supper in the long cold winterdnights with his pocketts full of nuts, of mine and Callie's gathering and would eat thereof and make spoart of us and not a nut would we get.

When I was ten years old, I had accumulated 35¢ that John did not know of and I walked to Critendenten's Cross Roads and purchased a pockett knife, one of two blades and of good mettle, I thought that I was well fixed and the owner of about the onley knife in the settlement. The first time in life that I every attempted to violate the law of my Brother John, was soon after the purchas of the knife, he held me by the hands and puffed the smoke from a strong pipe into my face untill I was

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sick, sore, vexed and almost beside my-self, I serged, pulled, jerked and kicked but to no avale, he would hold me and puff the smoke the more and more into my face, I would apeal to mother but she would not come to my rescue, finely for the first time in life a rebellious feeling entered my mind and I exolaimed, "I will destroy that pipe if I ever get my hands on it", so the opertunity soon presented itd-self and I made good my word, I taken the pipe and went down to the edge of a ravien and threw it into the rattan vines and briars with all my power and closed my eyes lest that I would be forsed to go and get it and return it to him; I soon missed my knife and on inquireing for same John advised me of the fact that it had gon to hunt his pipe, I plade quite and watched for a chanse to recover my knife, I would get up in the night and look through his pocketts but it was not there, days past and time went by, I called on Callie to help and we would arange so that he could not get out of sight of one or the other of us, finely she saw him hide the knife, prepatory to going to bed and taken it away while he slept, but I could never carry it any more in any piece as he was always on the lookout for it, I would only carry it on sundays and special occasions, I was successfull in keeping him from geting his hands on it any more

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I was never any hand to fuss with the boys but at thistime I had a toy gun, a home made one at that, one of my own make, yet I prized it very high and one sunday while mother was away from the house, I saw a boy go in and go out and on investigation I found my gun was gone, I amediately went to the boy's house and decoyed him away from home and told him that I would swap my knife for such as fish-hooks, marbles, shoestrings, bullette necks etc., and when he had put all his belongings out for inspection, I gathered them in and advised him that I would take them over for the payment for my gun which he had stolen, he was a little larger than I was and he resisted with the full use of hisvfist, we went a round or two and for awhile I began to think that I was fighting for a lost cause but I landed one on his jaw which was so well planted that it proved to be the turning point of the fight, and he went down in defeat and began to call for help, and I at once gathered in my knife and other spoiles which I hade taken off him in the eontest of the fisticuffs, that boy from then on was and is one of my very best friends. I was always glad to think and believe that I were treating my boy friends and playmates in such away that I would be glad and think that they would also be glad to see me and meet them when we are old if we should live to be old.

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When a boy I never thought of getting candy, apples or oranges at the store, I never was the owner of a store bought toy in my life, neither was Santa Claus ever known to visit me in my life. When a small boy I would here my neighbor boys and girls tell about Old Santa Claus, coming to see them and leaving them so many pretty gifts, And I even saw the toys with my own eyes and thought that I knew they were telling it just like it was, So when I was six years old I thought that as I had never gotten a gift from Santa or any one else, it would be in order to hang up my sock, So I did and retired early that he might have ample time to fill my sock as well as my wants an go his way, for I had heard all about how that he drove his reindeer team through the cold and stormy nights and through the awfull snow storms to get to the houses of the children throughout the land and counrty. Next mornning I arose early and on an investigation I found that my sock contained a package. It resembled a bundle about the size of a nickle's worth of stick candy. I very sarefully removed the package and removed the roper from it and to my astonishment it was six small persimmon sticks, all of uniform size and lengths, nicely roped in paper. I can recall my feelings when I saw the sticks but I am absolutely unable to describe my feelings, for that was the worst disappointment of my life.

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A nother year past and again I hung up my sock but was not so dead sure that I would get a gift this time, When I arose I tried to not show my dissapointment, as I did before. I found that my sock was stuffed full of something, so I earefully gave it a shake and the contents were pored out in the floor, it was fertalizer, the kind that we hall from the barn-yard to the peore spots in the field. I halled down my socks, for the last time and I have never given Santa Claus the oportunity to visit me sinse that day, neither have I given my brothe the ehance to make sporte of me anymore along that line. My mother should have eame to my reseue along that line but she did not doso. Mother felt to some extent dependent on John ans so she gave way and alowed him to have full sway and he soon began to rule us smaller ehildren with an iron hand. I learned to work early and I made a good hand in the field at an early age.

I worked on the farm,
And could reap and could sow,
And could handle an ax,
And a plow and a hoe,
Or the rattling reaper,
Through the harvest campaign,
As it feled the bright golden
And beautiful grain.

We all worked in the field, most all the year.
We would clear a new ground every winter, suffioiently large to give us employment all winter and until time to star a nothe crop.

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Callie and myself have worked all day long in the field while ther wasesnow and sleete on the ground and from such Callie contracted a bad cold and it developed into pneumonia and she was bad sick for a long long time when she was eleven years old, and she never did get realy over it, she was neve stout any more. We worked too hard and did heavier work than we were able to do. Callie and I had to cut and pile and burn all the corn stalks, cut, pile and burn all grubs, pile all brush, brires etc. We were always in the newground when there was clearing to do and we had to pile all brush and chunks etc. I made the remark one day while John was cutting down a sapling, " I am up and standing around" and he cut the sapling and then fell others across the brush before that we could get the brush piled, when he got quite a lot of brush down and a lot of heavy poles a cross them and so many of them so heavy that it would take us both with a stick to prise with, to move them, and then he would laugh at us and say, " are you up and standing around".

I have never saw John pile a brush, cut a corn stalk, use a hoe, drop a grain of corn, sow cotton seeds, shell corn, feede stock or carry a buckett of water. He would plow, chop and only do the work that we could not do. After I was large enough to lay a stick of wood on the fire I never knew of John making a fire, at no time.

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In the cold wintery days it would take me buisy almost all the day to bring wood from the woods, some two hundred yards away, and to keepe fires and to lay in the mornings wood and to do the feeding and soem on. Many be the times that I have done up all the night work and put the feed in the stall for John's horse while he was out frolicking around and having a good time, and then he would oftimes ride in even after midnight, hitch his horse at the gate and order me up out of bed to put his horse in the stall, and I have many times arose, dressed and went out in the rain, in the snow and in the sleets, as the case might be. Sometimes mother would make intercesions for me but to no avale, I had to execute the work, regardless of the weather, and this happened scores and scores of times. I was also required to bring out the horse after I had fed him and pruned him and to saddle him that my brother might ride away and be out all day, leaving us children in rags and strings, not fitenly clad to go to a neighbor's house. Mother baught a colt from a man named Frank Walker that sold out to go to Texas, the colt developed into a noble animal, and by some kind of natural or magic inheritance, the animal became property of brother John's, the whole famley worked, sister Sallie even made a plow hand and did as muthh as he did yet the stuff that was baught always belong to John, without any argument pro or con.

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Brother John always rode with a raw-hide whip and kept it hanging on the wall in the house when not in use, and when sister Callie was 12 years old she failed to obey John's orders in some particular way and he advised mother of the fact that Callie must be whipped, so mother without investigation announced her willingness, Callie seeing the whipping was on she undertaken to run away and John chased her up the lane and around the garden, caught her and threw her down, crossed her hands, and waited for mother to arrive with the raw-hide which he had equipped her with before entering the race. I lamented the incident greatly for I now considered Callie my best friend and only pall. Mother proceeded to lay the lash on thick and fast, bringing the blood in many places, the sight of blood from my sister's vanes seemed more than I could bear, yet I was only eight years old and helpless, but on the release of Callie I sided up to John who was then about twenty years old and announced the fact, "John I will whip you when I am a man for this act" and he gave me a back handed swipe with his left hand for he was a left-handed man, he struck me in the mouth and my head plowed up the snow for a couple of feet, the snow being about two inches deep. I arose with snow all down my back and tried to console Callie by telling her that I would some day be a man and then I would have revenge for all the ill treatment she had received

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at his hands. We brushed the snow from each-other's backs and again we boud our heads for a long time to the iron hand of our brother. Callie was always bidible to mother, even after this awfull whiping but she never loved her afterwards as she did before. John has spit in my face hundrede of times and did so with out any provocation whatever and mother would not even try to prohibit such outrageous acts.

Sallie got married, May, 1st. 1880. to J. B. Lamar. I regreted the marriage for she would try to protect my younger sister and my-self, Sallie was a good woman and never in all my life did shevspeak a short word to me.

I was never the owner of a hat untill I was eleven years old, After we had got done gathering our crop and while John was away from home, sprecing around, I went and picked two hundred pounds of cotton of Jas. Butler, and received one dollar in silver, being the most money that I had ever owned at any one time. I hid it away and when the oportunity presented its self I walked to the store at Crossroads and purchased a hat and when I had baught it I was a fraid to let John know of it becaus I thought that he would want the dollar, and someway he learned that I had picked the cotton and he began to plan and to tell me that if I had a little three pound ax, how I could as well as himself fall great saplings and how the people alb over the settlemen would talk about the Butler

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Boys, clearing and falling great trees and tarding up the woods in a general way. I would have freely turned the money over to him and even I regretted the fact that I had spent it, yet I was afraid to tell him it was gone, because I believed the more that he would be displeased and I dreaded the consequences. Mother broke in and told him that I had already bought me a hat with the proceeds of my cotton picking, I had always worn John's old hats and we would call the seede hats, because they had lost their shape and we called it going to seede. Mother taken the advantage of that fact and told him of it as it was but to no avale, the storm of temper raged heigh and the oaths flowed freely and I regretted that I ever owned a hat of my own. Mother knit socks for sale and would barter them off most generally for coffee and just at this perticular time she had on hands a few pair of socks but they were not washed hence not ready for the markette, but the tempest raged so awfull heigh that she washed and dried them by the fire and prepared them for sale, and John tied them on his seetle and rode away to Centre Uter and exchanged them for an ax and it was not a boy's ax by any means, so I continued to pile the brush and my mother had to double her knitting capacity by the time the coffee gave out

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We had lots of chickens in those days and sold lots of eggs. I would deliver the to the Crossroads and sell them for 5¢ per dozen, which was the top or at least a standard price. I exchanged them for, needles, thread, pins, soda, spices and such like. We did not eat eggs for we thought that five cents per dozen was too high priced stuff to consume at home. About the only time there were eggs cooked at home was when brother John was out until after the family had dined and then he would take advantage of the prevailing situation and he would fly mad and order mother to cook him a couple of eggs, that would make my mouth fairly water for I hardly knew how that eggs tasted.

We always had some geese and it was my job to hold their heads while mother would pick their feathers off and if I got a little careless on the job my attention was generally called to the fact that I was shirking the job by a simple nibble from the goose which was undergoing the picking operation.

We always had a few sheep and I had to hold their heads while John sheared the wool from them and when they would kick and flounce around and be hard to hold and also hard to shear the John would get mad at me and the sheep would both have hard luck. I was always glad when shearing day was over for it was as unpleasant to me as it was to the sheep, or even moreso

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We had to get up late at nights and pick the burrs out of the wool, but that was not altogether as bad as shearing for mother overseas the picking.

My mother and my sisters were spinners and weavers of much cloth. Some was plain and white, for slips, sheets, and for table cloths, some for shirts and some for drawers. So they did weave some cotton-ade, with stripes and twills for pants was made. They did also weave some plaid and cotton checks, for dresses and such-like. Then they would weave some lineey-wooley and at the jeans that they made of wool.

We did not wear all these webbs of cloth out at home. All except a scant allowance set apart for home consumption, was sold to the neighbors or bartered at the village store. Mother would exchange the cloth for dishes, bucketts, col-oil, medicines and such other things as we could not make or raise on the farm. Many times I have helped mother warp, fill the heddles and thread the sley.

I remember well the first oil burning lamp that we ever owned, it was a brass lamp with a round bowl and held a bout one half pint of oil, it had a wick about as large as a lead pencil and made but little more light than a lightning bugg would of a real dark night. I remember more destinctly the first glass lamp that was introduced into our home, it was a very good size and cost one dollar, and as I was leaning on the lief

Law the yrs.

At eight O'clock A. M. January 16th., 1895, I arrived at Floyd, Texas, eight miles west of Greenville, Hunt County.

I had never seen any black waxy land as that of the black belt of Texas. I had been raised and had lived all my life in Alabama, where we had a red clay foundation and the soil was heavily mixed with pebbles ranging in size from the size of a grain of sand to that of the size of the Rock of Gibraltar.

On my arrival in Texas was just on the breaking up of a long dry spell and also the beginning of a very lengthy wet spell. Notwithstanding the excessive wet weather and the hundreds of square miles of black mud that was so monotonous to me, I managed to look over just a few counties any way, Hunt, Grayson, Cook and Collins. The rain continued so long that the horses as they traveled the public roads stepped in each other's tracks that the roads had the appearance of so many logs laying across the road side by side. Every few hundred yards there would be a wagon standing on the roadside where the drivers had taken their teams and left their wagons on the way.

In an early day I had an uncle that moved to Texas and raised a family of children and in his old days his wife died and he got married to a young woman and raised a nother set of children of which I knew nothing about and had never heard of them. Soon after I arrived in Texas I heard of one of those children; a Mrs. Swanson. Swanson was a widower when she married him and he also had three children by his first wife as well as two by his last one. It was very inconvenient to visit Mr. Swanson and family under the prevailing conditions of the roads but I proceeded to make the trip, arriving at his home, I introduced myself as his wife's cousin and was treated very curtiously. As I had been raised on the farm and at that time felt more at home on the farm than any where else I decided to get a job on the farm. I soon learned that my cousin's husband (Mr. Swanson) wanted a hand. He had good land (rented) and good teams so I hit him up for a job. He told me that he was not in any big hurry for a hand as it was early and raining so he advised me to look around and get better acquainted with the country and to come back in a few days and see him again stating that he would hold the place untill he would see me again, I there and then set a day that I would come back and stay all night calling it a visit and would also decide on the trade for the job. On the day that I was to go the weather was cold and a snow was on the ground but my word was up and I made the visit though I was ten miles away and no conveyance. I stayed the night and next morning I ask about the job of work. Swanson got a long breath, yawned, ran his fingers a few times through his thinley settled hair and remarked in a very slow voice that he would give me the job "but that he had oftimes thought that the least that a man could have to do with his wife's kin folks the better for him". I in a very frank way informed Mr. Swanson that he was not able to hire me. Mrs. Swanson was a very good woman seemingly, but I got inside my coat and hat and immediately taken my departure and have never seen a member of the Swanson family since. Mrs. Swanson was a Miss Best before she married Mr. Swanso.

After I had spent twenty four days on the black land and it being wet during my entire stay I decided that I would rather be on some other land than the black land. I had been informed that Hopkins county was a sand land county so I decided to go to Hopkins County. I embarked on the ninth day of February 1895. I arrived at my destination "Black Jack Grove" that same day at three forty. It was Saturday evening and it was very cold and raining and the rain was freezing as it fell. I stood in front of the Post Office door rubbing a slick dime between thumb and finger and in the other hand I was playing the same game of an 1852 two bit piece. You know there was a premium on that particular coin at one time so I had kept it for quite a long time. Now these two pieces of silver constituted my entire inventory and it appeared that I must soon part with both of them. I realized that I was five or six hundred miles deep among strangers and with the amount of 35 cents, Saturday at almost night, it cold and raining and freezing. As I rubbed the two bit piece I figured it would buy the hire of a bed for the night and that the dime would buy a soup for breakfast. I made myself believe that I would not be very hungry at supper time any way. Fortunately I thought that I did not drink coffee, so coffee would not be required for breakfast.

As meditations flitted through my mind and as night hovered down around me and the rain got heavier and was freezing harder, I saw a man just across the street that looked rather familiar to me, so I lost no time in strolling over the way to investigate the matter. Sure it was an old distant relative and lifetime friend of mine. He had come west and got married and was farming about 4 miles north of Black Jack Grove. His name was Joe P. Joiner. After a hearty hand shake and a few congratulations we started out for his home in a mule wagon. I put up with Joiner for a few days and sheared some real genuine hospitality. He had a real wife, the kind that makes men's homes a happy place to live. I soon got a job on the farm and have not spent the two bit piece yet.

I hired to a woman to work on the farm for a consideration of \$13.00. per month and worked from February 18 to July 18. She was Mrs. Lizzie Box. She was a good woman but did not have much judgement about the handling of a crop.

I idled a way a little time in the summer, cut some wood, Helped at the syrup mill etc. When cotton opened I picked cotton while it lasted and then I helped a man put in some wheat.

In 1896 I and a young man named Thomas N. Landtroop rented land and kept batch and made a crop. 1896 was a dry year and therefore a bad crop year. We did not reap a very heavy dividend from our farming industry and got somewhat tired of doing the cooking so I decided to make some other arrangements for the next year.

In 1897 I rented a place and arranged for board with Nuten Ellis. I made a very good crop that year but the price was not high and when the expenses came out of it there was but very little left.

In 1898 I rented a place and started in again to keeping batch. This year I was batching alone. My old batchlor partner was a mile or two east of me, he and J. H. Cox were keeping batch together that year.

On February 20th., 1898 I and Miss Lou Landtroop got married. We were 28 and 22 years old respectfully.

1898 was not such a good crop year but the price was not as good as the yeald. I made 10 bales of cotton that year and I alone picked 8 bales and done all the other work about the place. Made a very good crop of corn.

The best price I got for cotton in 1898 was 5¢ and the lowest was 4/15. If a man that was renting that year did not gather his own cotton he did not get any thing out of it. I paid a man \$11.00. to pick a bale of 500 pounds of lent. Sold it for \$20.75. That less the picking \$11.00. equals \$9.75. The land lord got \$5.18. leaving me \$4.57. I paid a man \$1.00. to haul it to the gin, leaving me 35¢. I paid the gining with the seed.

The year 1899 was just an ordinary year and 1900 was a bumper crop year but ofcourse the price was low for ever one was howling "Over production". I made corn to spair that year and I delivered to town and sold for 22¢ per bushell.

The town of Black Jack Grove changed its name in 1895 to the name of Cumby. I had lived all those years on the Box farms about three miles north of Black Jack Grove or Cumby.

In 1901 I moved to the Branom farm five miles north-east by north of Cumby. That year I made a very good cotton crop but did not make any corn atall.

We had two children born to us. Both girls on born 1898 and one 1901. Their names were Vesta and Virgel respectfully. Virgel died in 1902 and was burried at Suny Point, Texas.

I became somewhat discouraged at so much hard labor and so small income that I decided to quit farming and try something elce.

I sold part of my crop after gathering part of it. Sold my stock and farm empliments and moved to the Indian Territory. I landed in what was then known as Centrel District, about 10 miles north of Red River and three miles east of Boggy. I arived there October 22ond., 1902. The Frisco was building in to that town but did not run any train then only a work train and oftimes it only ran once a week.

Mr. J. S. Ellis was an old lifetime friend of mine and was also my wife's uncle. His wife had died in 1898 and as he never had any children of his own, the only family there was just consisted of him and a nephew of his that he had raised. His name was Lon Ellis. J. S. and Lon Ellis wanted to live with us; so we desided to open up a grocery store in Soper in which we were living. We put our capital in the bank at Hugo, Oklahoma. Baught our stock o of goods of the Parris Grocery Company and opened up November 1st., 1902. We lived in the rear of the store building untill we could build us a small house to live in. The Government had set a side the town sight for the town and would sell it at the highest bider later and ofcourse the Indian that had once claimed the improvements. However J. S. Ellis give Baley Springs \$10.00. just because he had once had a claim on the improvements.

J. S. Ellis hired the carpenter work on the two room house to the amount of \$15.00. I worked through the entire job gratis and at complection the house compleete cost J. S. Ellis \$100.00. We all moved in to the new shack; J. S. Ellis, Lon Ellis, me and my wifw and child. After a month J. S. Ellis proposed to just pay board and demanded a settlement. I felt like he was part of the family so we looked up the expenses of the table for 30 days and found it to be for all of us \$30.00. actual cost of the groceries, to say nothing of the prepairing of it or for the ~~few~~ fewel.

Cutting the bill in half, I told Mr. Ellis that it would be \$7.50. each for him and Lon, and that we would do their washing. After we had settled on the board I ask him what the rent on the house would amount to and he said that it would be \$7.00. per month. I figured that was boarding him at cost and that I was paying him 84% on his house to get to live in it and board him and Lon. The town site had not been sold by the Government and any one could settle on any lot that was vacant that they wanted to. So I bought a little bill of materials and in a couple of weeks I my own up and moved into it. The two Mr. Ellis' appeared as usual for dinner. I informed them that board had gone up and now it would be \$10.00. per month each. They did not feel like paying that price so they moved. The next report of them they were boarding with a one eyed blacksmith named Tom Gresham. Paying \$9.00. each and \$1.00. each for washing.

We did well in the grocery business and the future prospects looked good. But one day J. S. Ellis told me that he wanted to dissolve partnership and that he would set a price on the stock and I could either give or take. All the money that I had was already invested in the business and ofcourse he knew that I could not give and consequently would have to take. Therefore I was forced out of the business. The consideration was that he paid me just what I had put in to the business, me loosing all my time and my part of the profit.

Sometime later I and M. V. Walker opened up a general store in Soper and for a while we did well. Mr. Walker was a good man and he never did learn to say no. All the down and outs and the bad customers that the other merchants would not sell to with out the kale seed could come to Mr Walker and buy goods on time. Many be the times that He would see a bad customer coming to the store and would go out the back way and never stop untill he was comfortable parked in his kitchen. I would turn the customer down and then he would go to Mr. Walker's home and get a written order and return for the goods. That did not hapen only once but numbers of times. I was aware that the business could not last long under those conditions, and in due time when we had paid all our cash out for goods and had lots of bad accounts, our creditors began to want us to settle up with them. We had and did take in some old poore cattle on bad accounts, some hardwood lumber and it being cuki stuff from bad paying customers and some damaged hay etc., from others that we believed was that or nothing. We even taken an old rawhide house in on an account. We had a lot of that kind of stuff but that would not pay the kind of debts that we were owing, however it had paid the kind of debts that were owing to us.

I taken in an old poor cow and other chips and whetstones from a customer that was as I thought one of the hardest in town. When we settled I told him that he must never owe us any thing elce, that his credid was not good there any more. In a week or so he came in and called for a bout three dollars worth of stuff and I put it up for him and he gathered it up and I told him that he must pay for the goods. He said that he had settled his account and started for the door with the goods in hand and was whistling in a very unconcerned way, and as he went down the aisle I went down behind the counter and beat him to the door, armed with an axe handle I demanded the money or the goods. I got the goods.

Our creditors put all their accounts against us in the hands of Judge Howe of Hugo for collection, and with authority he did not hesitate to call on us. He was nice and gentlemanly toward us but he pressed us hard for a settlement. We employed a lawyer to take care of our interest. And we held various sessions, being generally at night, especially with our lawyer. Our attorney would lay out various ways and many different schemes that we could take and not go flat broke. We owed the debt and I believed that it should be paid. They had sold us the goods in good faith and we had put them out on bad customers and knowing it at the time that we did it and so I did not feel desposed to fall out and not try to pay the accounts. After several interviews with each of the attorneys I ask our attorney on what conditions could I settle my part of the business with honor to my partner and with our creditors. He said if I would sign a release of the business that he would sign a receipt to me against all indebtedness in connection with the business. I released the business and taken a receipt against the indebtedness and walked out of the store with out a dollar. But I did have a clear conscience and the happy thought that I had not tried to crook any one.

The Government had sold the town lots, and I had bought the one that I had already put a shack on and I also bought the adjoining one. (that was in 1903).

I believed that I had some talent of a mechanical nature, and as I did not know just what else to do I went to work at the carpenter's trade. I gathered up the idles and got along all O.K.

In 1904 Mr. John D. Landtroop and wife Mrs. Nansey R. Landtroop moved to Soper. He had bought the two lots just north of those that I had bought and in order to give him a building site on the top of the rise I let him have the north half of the north lot of mine (north half of lot six, in block five). J. D. Landtroop and wife were my wife's father and mother.

In 1904 we had a boy born to us, he lived to be two years and one month old and died. He was buried at Soper. *Frank Brown Butler*

During the Indian Territory days we had to build our school houses and hire our teachers by subscription as there were no funds for such things as that.

In 1904 we hired a Miss Dobbs to teach our school at Soper. And in 1905 we got a man named ~~\$2000~~ Amos from Arkansas. That year we built a school house and did it by subscription. 1906, Pro. Houghs taught our school. That same year we got the town incorporated and made a school district out of the incorporation.

W. E. Larecy was elected mayor of Soper, W. H. Pettyjohn, A. W. Littrell, M. E. Walker and myself were elected aldermen, Thomas Jeter recorder for the town.

The town counsel tried to vote bonds and build a brick school house inside the incorporation of the town. I was opposed to the move and fought the proposition and it was defeated. I was against the proposition only because the taxable property of the town was sufficient only to build a two room building and my contention was that we could use the old one until we could afford to build a larger house than a two room structure.

In 1907 Pro. Hughes taught again but he was never my friend any more and for the only reason he got defeated in the school election. Pro. Hughes was one of the very best teachers available any where. When statehood came he was elected to the office of county superintendent and was worthy of the place.

1906 was a hard year and so I went to Haskell County Texas and worked three month and was called home on account of sickness in my family. Soon after I got home my boy died.

I went in Decembet to Alabama to see my mother. She was 77 years old. The oldest granddaughter had married a drinking man and she was of a ratling disposition and so they got along bad. The youngest grand daughter of hers had married \$4 a man named Collins Harvey. My mother lived with Collins Harvey and wife, they were two of the best people in the world. I told Mrs. Harvey that I would give her my interest in the old homeplace and any time that they would send the deed to me I would sign it and return it. The grand son of my mother's had long since left home. My brother had died, my only sister had died, many of my old neighbors and friends had gon to the beond and so there was a feeling of sadness came over me as I visited my old home and surrounding neighborhood. I returned home in January 1907. Soon after I got home my mother died, it was in Aprial 1907. Collin' Harvey's wife died in a short time. She was the mother of two children and they both died. Harvey then sent me the deede and I signed it and returned it to him, that was the old Whitiker place.

1907 was also a hard year and the carpenter work was scarce and so I went west again. I disimbarked at Bigsprings, Howard County, Texas. I worked there five months and then returned to my home in the Indian Territory, October, 16th., 1907. In November President signed the bill that made our Territory a State. Then we could work the roads, pay tax, build bridges, court houses, jails and could vote, some of us even voted for republicans. The state was Democratic, however there were a great many republicans in the state. Notwithstanding the fact that my father was a democrat and served in the Confederate army, I never was a democrat.

The oldest granddaughter's husband (my mother's grandaughte) was beating his way on a freight train and hapened to the accident to get his head cut off, from which he never survived, and she soon married a man name Rose and they parted and she then married a man name Tice and they parted and then she married a nother man.

In 1908 we had a girl born to us, and in that year I erected a house on Washington Street and Ollive Avenue and in 1909 we moved to that place.

In 1910 the old Clim Lumber Company had gon out of buisness in Soper and as it was the only lumber buisness in the town, a few of the citizens of the town got together and organised a company, incopperated and opened up a lumber buisness with a capital of \$6,000.00. under the name of Soper Lumber Company. I baught a little stock in the buisness. A bout the third year the buisness paid 45%. Each shair counted a vote and that banner year the stock holders began to talk of selling out (some of the stock holders) and left it to a vote and as twe men had controlling interes they voted to sell. It was sold to a Hugo concern with the understanding that it would be reorganised again and those that wanted to buy stock that had owned stock therein could doss. The buisness was organised sure enough but those little stock owners could not get any stock in the new concern known as the Citizens Lumber Company. So again I was forced out of buisness.

In 1911 Soper voted bonds and we erected a six room school building with an auditorium.

When Pro. Hughes was elected County superentendant of education, he was instrumental in laying out the school districts of the county. The counties had already been laid out and instead of central district as we had had under the Indian Territory days we now had a county and its name was Choctaw County.

Mr. Hughes thought that he was doing his old home town a real favor by giving the district an unusually large district. It embraced all the territory south of the town ship line runing east and west two and a quarter miles north of the north boundry line of soper and all the territory between Bokcheeti Creek and the river of Boggy. The district was so large that it required four school buildings to take care of the students. One building in the north end, one in the south end, one on the river and one in Soper. Their names were Roebuck, Ellis, Jasper and Soper respectfully all of school district no. 4. We built the Jasper house in 1911 and later the Ellis and we used for the Roebuck school an old neighborhood church, building.

In 1911 the Missionarie of the Baptist faith and order put up a church building in Soper. I was awarded the contract, I supervised the construction of the Soper school building and also put up the Jasper school building.

In 1912 Soper voted bonds and put in a water system for the town. 1913 a girl was born to us and died that same year ad was burried at Soper. And in 1914 a boy was born to us. And in 1914 J. D. Landtroope died and was burried at Soper.

1915 was a nother hard year in east Oklahoma and construction work was scarce and hard to get. In the spring of that year Parris had the big fire that burned out the entire town almost. I went to Parris 15th., of Aprial and worked there three months.

In 1916 the world's war talk was on and every thing was at a stand still in that part of the country.

In 1917 war was declared. And in 1917 the best buisness block in Soper was burned out. In 1917 the block was partly reeconstructed. In that same year the wages went up without warning. I had some work in hand and was paying fifty cents per hour and before the complection of the work was paying eighty five cents per hour.

In 1918 the influenza hit Soper and many people died there. In that year the counsel of defence pulled a preacher named Chas. F. Rece a cross a barrell in the streetes of Soper and give him a whiping. The ~~participants~~ participants were Bob Cornell of Hugo, John Nowall North of Soper, Dr. K. P. Hampton, A. J. Steen, R. E. Crosett, W. H. Dickenson, Harvey White and a couple of the Shoemake Boys, all of Soper. That closes the eventfull year of the history of the town of Soper. The boys coming back from over seas and their friends and relatives rejoicing over their returns. There though were some hearts that were made sad for many of the boys that left home for the services of their country and to fight and protect the stars and stripes, did not return.

Black Jack Grove Tex

March 13th 1891

Mr T. M. Winniford

Dear Cousin

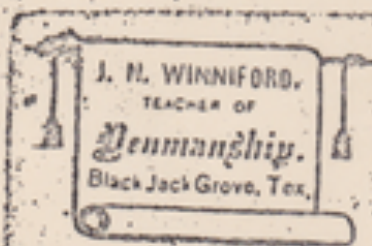
Your most welcome letter
to hand in due time was glad to hear from
you all. This leaves all well hoping to find
you all enjoying the same. Well you wanted
to know about your Bro. David I will give you
all the information I can, my Aunt Elizabeth
Smith she was a Winniford. She told me that about
45 or 50 years ago there was a Man Stays all
night with them and he knew a David Winniford
at Clarksville Tex he was a carpenter working
at the trade there. I have written to Red River Co
but cant get any trace of them. About 22 or 23
years ago there was a man at our house who saw
two Winnifords at Plano Collin County Tex.
he heard of them and went to see them they
told him that they were sons of David Winniford
and they were from Clarksville Tex. I havent

2.
Willing to call County Tax Collectors to
know if there is any person paying Taxes by that
name. There use to be a Samson in Tex his
name was John. N. he lived at Bastrop Co
but I cant find any of them & There use to be a -
Stator in Craig County Mo. but I failed to
find to find any one by that name Those Minnifords
are located some where those that were at Plano
one of them was married but the other was a
single man they were both Young Men

You wanted to know about
Grand Father Norval Minniford's family he
he had Twelve Children but only Four living
there were 5 Boys and 7 Girls Their names were John
Norval, David William & George the latter was
father. the Girls were Nancy Amanda Elizabeth
Sarah Susan Martha and Francis The Four
living are as follows Mrs Elizabeth Smith, Black
Jack Grove, Tex, Mrs Susan Bantas, Yantis, Wood. Co,
Tex, Mrs Francis Watts, Ridgeway Tex and
Am J Minniford Lancaster Tex

Your Cousin

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